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AN EXHORTATION,

To ſtirre vp the mindes of all her *Maieſties faithfull Subiects, to defend* their Countrey in this dangerous time, from the inuaſion of Enemies.

Faithfullie and Zealouſlie compiled by Anthonie Marten, Sewer of her Maieſties moſt honorable chamber.

MELIORA SPERO.

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on, to ſtirre vp the mindes of all
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Albeit (my deare Countreymen, and well beloued in the Lord) your faithfull and willing mindes were lately ſhewed, by an earneſt deſire of vētring your liues for defence of your Countrey: yet becauſe the ſame then happened in a furie againſt your enemies, and (as it were) in the feare of finall deſtruction: and that the triall of your valiaunt courages, and proofe of your warlike furniſtures, was preuented by the great mercie of God, and the prouident foreſight of her excellent Maieſtie: ſo as God himſelfe hath ſtricken the ſtroake, and yee

haue but looked on, I am not now to speake of any late actes, atchieued by your prowes and courage, but to set before your eyes, the great and wonderful causes you haue, to arme your bodies, to prepare your mindes, and to sharpen your swordes against your enemies. Not as your forefathers, against some one particular prince in Fraunce, in Spaine, or in Scotland. Neither for lands, for honor or conquest, which by battailes one or twaine might be decided, and the quarrell ended: But yée must strengthen your selues against that horrible beast, who hath receiued power from the Dragon. Against the princes of the Nations, which haue entred into League with the whore of Babylon, who hath sworne your destruction: And will not be satisfied with the bloud of many dayes battaile, nor with the landes which you holde, nor with the goods which ye possesse, nor with the faire houses which ye haue builded. Neither are they minded to carrie you away; as the Assirians, Egyptians & Romans did the Israelites into captiuitie. But after they haue taken their vile pleasure of your wiues, your sonnes and daughters, they will vtterly destroy you, that the name of our Nation shal be no more remembred vpon the earth. Whosoeuer (say they) falleth not downe and worshippeth that golden Image, shalbe cast the same houre into the hotte fierie Furnace. They will no more suffer you to trie the trueth by testimonie of ỹ Scriptures, nor to pleade for your selues the most auncient Fathers: But hauing preuailed against you, they will execute their mallice vpon you without iudgement, and destroy you without mercie. They haue alreadie cast lottes for your inheritance, and haue geuen sentence vpon the sacred person of the Quéene. They

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will make no difference of degrees: But the Quéene and the Commons, the noble and ignoble, the learned and vnlearned, the Priest and the people, the powre and the rich, the olde and the young, haue all one punishment allotted vnto them. Was there euer any Nation in the world so barbarous, or people so bloudie, or prince so cruel before this time; whether he warred for grédinesse, or mallice, or reuenge or conquest; but he satisfied himselfe with the bloud and captiuitie of them that offended him; sparing the Nation, and them that were innocent in the action.

Agayne; Was their euer any king or Prince, or Magistrate, whyther he were godlesse or religious, whither Idolater or Christian, but if hée mynded to reuenge against any other nation, he would plead the cause by messengers according to the law of nations: and not purpose a sudden distruction before a perfect examination? What Barbarian, Turke or Tyrant would séeke to conquere his neighbour by fraude; to gayne to his sect, by falshod; to beréeue a Prince of hir kingdome, by villany; of hir subiects, by disloyaltie; of her life, by treachery; and of all their liues and soules, by hypocrisie? Is this the spirit of him that rebuked his Disciples when they would haue called for fier from heauen to haue consumed them, whiche would not receiue him? No (saith he) ye must be of an other spyrit: I am not come to distroy mens liues but to saue them.

God king *Dauid*, albeit he were already annointed king of Israell, in the life time of *Saul*, and had his sayd enimy many times alone where he might haue slaine him, and so haue possessed the kingdome quietly, would not attempt so great a treachery.

What shall we say of the Romane captaine *Ca-*

millus, that while he lay at the siege of a citie called *Fallisci*, there came secretly to him out of the citie, a Schoolemaster with his schollers, offering him to betray the towne into his hands. No (saith *Camillus*) I will winne it honorably, & thou shalt be sent home with shame. And so deliuering roddes into the hands of his owne Schollers, they whipped their Master home into the cittie.

Is it not that beaste of the bottomlesse pit, that worketh all these tragedies? Hath hée not made drunke the Princes of the earth with the cup of his fornication: euen that bloudy woman, that sitteth on the bloudy coloured beast? that exalteth him selfe aboue all Princes, and maketh himselfe equall with God?

Was there euer any Prince or Monarch of the world before this pettie God sprange vp? May did euer al the Princes of the world, seeke to depriue any one absolute Prince of his kingdome, and Entitle the same vnto an other, without an expresse commaundement of God, vnlesse it were by honorable Conquest or iust victory? By me (saith God) kings reigne, and noble men of the yearth doe beare rule. Where is their any example in the old Testament, that any preest did euer depose any Prince? (For *Athalea* was but an vsurper, and was slayne by consent both of preest and people as a murtheresse of her owne children: and *Ioas* the right heyre was established in the kingdome) Was not *Peter* in the new testament greater then any Pope on the yearth? and yet so farre from deposing of Princes, as he himselfe of all other was most obedient to secular power, and gaue the same lesson vnto others? But was not Christ himselfe the prince of all princes: And yet

seing his kingdome was spirituall, was hee not obedient to all gouernment, commaunding all maner of obedience and humilitie to all his Disciples?

Now let vs see more at large, by whom, against whome, and for what causes this warre, or rather cruel proscription, groweth. That these things being plainely set downe before your eyes, not onely they that be of the power sorte (which hauing excellent courages, will set to their hartes and handes to defend their Prince, their Countrie and Religion, if they may be inhabled therevnto) but chiefly those that haue substance, lands and liuing, whiche God hath giuen them, not to consume in their owne pleasures and vanities, but especially to these endes and purposes; may be perswaded with a full and perfect resolution, (forsaking the pomps and vanities of this life) to liue frugally, honestly and temperately, as shal best become the loyall seruaunts of so godly a prince, and the valiant defenders of so Christian a commonweale: And hencefoorth be redy, not alone with their lands and goods, but also with their bodies and liues to defend so iust, so godly, & so holy a cause.

What time as it pleased our most mercyfull and heauenly father in this our age, to discouer vnto his Church, by certaine preachers of great courage and magnaminitie, the manyfold abuses and heape of traditions, which the bishops of Rome, by their letters, Decrées and Cannons, had brought into the church by little and little, from the second age of Christ vnto that time: (whereby the sincere and playne religion of Christ, pronounced, written, and established by his Apostles ouer all the world, was so corrupted and ouershadowed, as euen vnto this day, vnlesse it be those, whose mindes God hath lightened

tened with the bright beames of his spirit, men can hardly remoue that vale of vanities frō their hart:) Euen then also, it pleased his fatherly goodnesse, to open the eyes of that Noble prince of euerlasting memory, king *Henrie* the eight, father to her excellent Maiestie; that he playnely saw how long the Princes and people had béene abused, and, as it were bewitched, with that vngodly Antichrist of Rome. Who being puffed vp with certaine liberall donations of some well minded princes, by little and little became of the poorest of all humane creatures, the most mightie Pope and Primate and commaunder of all Christian princes. Wherefore by the aduice of his most prudent and godly Councell; with the assent of the whole realme in Parlament, he discharged himselfe of the Romish yoke, which many of his progenitors, the kings of England for fellowship of other princes had so long submitted themselues vnto. And therewithall, deliuering to all his subiects, the law of the Lord in their owne mother tongue, so many yeares excluded from them, gaue power vnto godly preachers to publish the truth, maugre all the enimies of the same.

Whose godly example, his vertuous and prudent sonne king *Edward* the sixt faithfully following, vterly chased away in one moment all the remnant of traditions, that men had béene so long in deuising, and restored Religion to the selfe same fourme, that the holy Apostles left the same.

According wherevnto our most gracious Soueraigne, leading vs out of the captiuity of Babilon (where God for our manyfould sinnes made vs by the space of six yeares, or there about to serue vnder Antichrist, till we were returned vnto him by

prayer

prayer and amendment of life) perfectly restored vs againe to all those heauenly giftes which her royall Father and Brother had bestowed vpon vs.

Wherefore, these things beyng thus godly and sincerely taken in hand, The Pope in his greatnesse sore appalled: fearing at the very first, that if these things should prosper and haue good successe, he and his whole Religion should be ouerthrowne, and himselfe cast downe from that high dignitie of a Pope, to the pore degrée of Peter; from being carried on mens shoulders, to be sent abroade to preach in his owne person; From the wearing of Paules sword, to be obedient to Princes lawes; From being serued as a King at his table, to serue as a Minister in the Church; and from beyng an Vniuersall head, to be content with his owne cittie of Rome: He at the very first, in a great furie, perswaded the Christian Princes, that were taking in hand a noble action against infidels, to turne their forces against such their owne neighbours as were enimies to his superstition.

So then, it is the Romish Antichrist that hath blowne the trumpe of this cruell sedition. It was that man of sinne which caused the commotion of the North against king Henrie the eight. It was he that raised vp diuerse rebellions against that vertuous yong prince king Edward the first, & also against her Maiestie. It was he that cursed the Queene our souereigne, and in his owne fond imagination, deposed her Royall person from her crowne and dignitie: and of his owne free gift (forsoth) bestowed the same vpon others; but neuer durst giue liuery and seasen of the same him selfe. He it is that flatly against the

1. Pet. 2. Rom. 13. word of God (wherein it was saide: Let euery soule submit it selfe to the king as to his head) discharged all her Maiesties subiects of their due obedience towards her: and sent in swarmes of false Hypocrites, to steale away the hartes of the simple people from her, and to carrie away their consciences captiue vnto Sathan. Ye it is, that hath sundry times laid plats for the destruction of her royall person: and, so far as in him laye, committed cruell murther by assenting vnto vile persons to slaye her, and by giuing them pardons before hand for their villanies. Finally he it is, that hath sowne sedition in the kingdome; that hath driuen men, women and children, from true religion to perdition; from sincere worshipping, to damnable superstition. And he it is, that hath made not the holy, but the hellish league, with the great and mighty Princes of his religion to deuoure and consume vs. But God be blessed for euermore, which hath lately deliuered vs, and turned some of their owne weapons, prepared against vs, into their owne bowels, and hath drowned Pharao and his horsemen in the Sea. For though the Spanish king lately approched to the kingdome with wonderfull force and preparation to haue conquered the same, yet was he but a deputie therein to the Pope, & should haue taken possession but of that which he gaue vnto him, and haue held the same of him, much like as Charles the Erle of Anioy and prouince, held from him the kingdome of both Scicils. Yée see therefore who is author, deuiser, and maintayner of all these mischieues.

Now let vs consider, against whome this holy father and his adherents haue raysed vp so vngodly

and

and so vnnaturall a warre.

This famous and noble kingdome of England, (as testifie all the best writers old and new) was not the slackest among other nations that receaued the Gospell. For if Paule him selfe, or some other of the Apostles, were not the first that planted Christian religion in England, yet is it certaine, that Ioseph of Aramathia with his fellowes, preached the Gospell vnto vs within lesse then 80 yeares after Christ. And in the 180 yeare of our Lord, Lucius the king of England receyued new preachers: and not onely was him selfe the first or the second king that receiued baptisme in all the Christian world; but he also caused all his kingdome to doe the like, and publikely to receyue the Gospell. A principall testimonie hereof may be, that the kings of England, haue either the first or the second place in generall Councels.

Afterward, About the 600. yere of Christ, they receiued *Augustine* and his felowes, sent from *Gregorie* the Pope, and rather left the more sincere worshipping of Christ, taught them by *Fugatius* and *Damianus*, in the time of king *Lucius*, and to make no commotion for the losse of foure hundred English Christians, cruellie murthered at Bangor, by the procurement of the same *Augustine*, then to raise any scisme or division in the Church.

If none of all these most auncient merites (for the which England might both be called and reputed the most Christian kingdome of all other) will moue them to take pittie vpon vs, because antiquitie of time breedeth coldnesse and oblivion. Let them remember, that though we be here remoued in a corner from the rest of the world, and may be measured

with a ſpan, in compariſon of all Chriſtendome beſides, yet haue we bëene euer as readie, as any other of the mightieſt, and richeſt kingdomes, to trauell ouer ſea and land, to ſpend our liues, lands, and gœds, to reſiſt the furie and inuaſion of the Turks, & other heathen Nations: Whereas we our ſelues, being an Iſland, and defended by the Ocean Sea, had leſſe cauſe than anie other, to feare the Infidels, being ſo farre remote from vs.

An example hereof may be *Richard* the firſt, who behaued himſelfe ſo noblie in ſeruice, againſt the Pagans, that he obteined the name of Cieur de Lion. That is, *Richard* with the Lions hart. Is this then the reward that we receiue for ſo great deſert? Is there no other Citie, nor kingdome, nor Countrey that is fallen from them but we? Or be we the firſt that muſt be ſacrificed by the Leaguiſtes, in example of all others: becauſe we moſt ſincerely profeſſe the trueth, and moſt defende them that are oppreſſed for the Goſpel.

But is it our Quëene, the Lanterne and light of true Religion, that they ſo much enuie, becauſe ſhee hath reformed the Church in her owne kingdome. Hath ſhe done any thing els then did thoſe good kings of Iſrael, *Dauid*, *Ezechias* and *Ioſaphat*? Hath ſhee ſought any other way than her moſt Royall Father, and her vertuous brother, as an Inheritance left vnto her, together with the kingdome? Or any other way then Quëene *Marie* her ſiſter ſometimes followed, and no doubt but would haue ſo continued, if ſhe had not bëene ſeduced by certaine Paraſites of that ſinfull man: and perhaps by ſome corrupte Pole, that came from the riuer of Tiber? Let them ſhew

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me, if it be not the self same way, that the most Christian king *Lucius* her auncient Predecessor, receiued from *Elutherius*, fourteene hundred yeres past; which *Elutherius* had receiued the same from them which heard the Apostles? Haue not we shewed and proued, a thousand times a thousand, by writing, by disputation, by preaching, by conference, and many other wayes, the persons by whom, the times wherein, and the matters whereof, euery particular péece & patch of their Religion is framed? Which things (with the presumptuous affirmation of their vayne opinions lately deuised, either by curious heads, or by emulation of the Learned, or of a fond zeale without knowledge, or for the increase of pompe and riches) laide apart from our Religion, they shall finde themselues vnawares in the selfesame trueth which we profesſe.

Wherefore then are they of the holy League so déepely offended with the gouernment of so excellent a Princesse, that they should seeke to bereaue her of her kingdome, before they haue wel examined the question, and to repute her as a Scismatike, before they well know her Religion. No doubt but shee daylie speaketh vnto God, and saith: Pleade thou my cause (O Lord) and fight thou with them that fight against me. For she carieth the testimony of a good conscience, that she séeketh no glorie nor praise vnto her selfe, but peace and tranquilitie vnto the Church: Shee seeketh not the dominions of other Princes, but a iust defence of her owne: nor to shed any Christian bloud, but to saue the poore afflicted soules which crie vnto her. Hath she euer brokē any League with Christians, or made any couenant with

Infidels? Hath she not alwaies laboured for peace betweene Christian Princes: And trauayled therein to her excéding charges? She neuer indeuered by any secret or subtill meanes, to circumuent her neighbors, but what she meant to execute in déed, that she professed vnto the world. She bare not men in hande that she prepared against the Turke, or for the Indies, when shee meant to inuade her neighbors. Neither did she make anie semblance of peace, till she might be fully prepared vnto battaile: but shee hath alwaies dealt plainly, and valeantly, and honourablie with al promise. She neuer omitted any good and frendly meanes to pacification, while any hope of frendshippe remayned. But when all hope of intreatie was quite extinguished, she fledde vnto the next remedie; trusting that the mighty God of Iacob, which had many times deliuered her, would now also be her defender and keeper.

Alas, What honor shall it be for so great & mightie Princes, to bende their force against so godly, and peaceable a Quéene; that confesseth as much as they, one, and the selfe same God in Trinitie of persons, & Unitie of Substance. That hath one & the selfesame Baptisme, that looketh to be saued by one and the selfesame death, that hopeth for the same resurrection of the bodie, that confesseth one and the same Gospel, and that beleeueth in the selfesame booke of Canonicall Scriptures. It had beene farre more for their honor and credite, and for the profite of all Christendome, they hauing such store of men and wealth, if they would haue sought first to enlarge the kingdome of Christ, by compelling Turkes and Infidelles to the faith, rather then to spoyle themselues

of

of their riches, and their Dominions, of Christian souldiers, by making war against a maiden Quéene. By the charges and bloud of which vnnaturall war, they might perhaps haue gayned many thousand Infidels to the faith of Christ. No (forsooth) They would not séeme to warre with a woman, but to prepare so inuincible force against her, as might deuoure her, and her whole kingdome in one day, without any warre at all. But God that sitteth aboue, casteth out the Councels of Princes, and bringeth their deuises to none effect. For he hath destroyed their forces, and sunke in the sea their huge and strong Vessels: seeing there is no wisdome, no policie, no counsell, no strength, against the Lord of hostes.

We sée now by whome, and against whome this warre is made. It remaineth to declare brésly the causes therof. Which, though they haue in some part béene touched, yet will I more expressly set forth the same. That it may appeare what are the lawfull causes of warre, and how iustly we take in hand to defend our selues.

Warres (saith Cicero) must be taken in hand, to the end we may liue in peace without taking wrong. Which rule no doubt is good and very agréable to our Religion, and to the law of nature.

For why else did the Lord promise victory vnto Achab by the prophet in defence of Samaria, and to many other kings of Israell, when they were assayled and besieged by their enemies. Neither haue we in any of our actions kept one iote frō the same rule. For when the greatest princes of Christendome, had with one consent conspired with the Sée of Rome, to make warre vpon all the professors of the Gospell,

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and to reduce them againe to their abhominable Idolatrie, or else so to destroy thē that their name should be no more remembred vpon the earth, but especially perceyuing the Quéenes Maiestie to be most zealous of the truth, and the principall piller on whome the Church of Christ did depend, they deuised many wayes how to depriue her of her life and kingdome. Come (say they) this is the heire, let vs slay her, and the inheritance shalbe ours. Then her Maiestie knowing from whence the chéefe cause of their malice procéeded; and that the matter most of all concerned the glory of God, and next vnto that, the life of her owne selfe, and of infinite thousands of her subiects: She hath since that time taken into her possession, (though not the hundreth part of that which she might, and hath béene offered her) yet some part of her enimies weapons, as lawfull was for her to doe, for the better defence of her kingdome, and more safetie of the Church of Christ: since without those helpes, she had no safe way to defend her selfe. Yet haue these things béene done of her Maiestie with such deliberation, aduisement, and long protracting of time: as it might be euident vnto all the world, that shée sought nothing more then to haue her enimies by some meanes or other reconciled vnto her, before shée would enter into any new action for her owne defence. And vndoubtedly, but that it so much concerned the cause of God, and the kingdome of her auncient alies: all which, shée was borne to defend, when shée toke vpon her the imperiall Crowne: and that she saw, that if she did take whole kingdomes from her enimies by violence, they could neuer haue enraged more against her then before; she would rather haue lost a thousand liues in

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her owne person, then to haue touched any thing that should offend her neighbors, or might seeme to belong to an other. But when she saw that no good ordinary meanes would prevaile: when her Highnesse perceyued that Turkes, Iewes and Infidels, were suffered to liue quietly among them, without cõpulsion of conscience, but her poore subiects brought into seruitude, vnles they would submit their soules to the power of Antichrist. When for a most courteous intertainement of all their subiects within her dominions, all hers among them, were eyther made Gally slaues, or else brought within the compasse of their cruel Inquisitiõ, when neither her owne frændly letters, might be receaued as they should, nor her messengers of account, regarded as they ought: Finally, when they had decreed that no faith was to be kept with vs, and made vs worse then Infidels, because we haue fled from their superstition, and followed the sincere faith of Iesus Christ. Then her Maiestie with all princely courage and magnanimitie, began to stretch forth her power to defend the cause of God, and her owne right. And these be the strong causes of their tragicall dealings against vs.

Awake now therefore my Countrymen; Pluck vp your spirits, yée that haue courage in you: Aduance your selues which haue so long laine in securitie. If euer you were forced but for a season to shew the strength of your bodies, now haue you cause to ioyne therewith the courage of your mindes. They haue sounded their Trumpet, and made reddy vnto battaile. What they haue these many yeares deuised against you, now they doe put in practise. Their Standard is aduanced, they are in armes to assaile you. Be ye valiant to resist, and prepare you to the

ſight. It muſt be no moze with you now, as it was in times paſt, when you had ſudden expeditions againſt the French and Scottiſh nations; when you thought it ſufficient to pzepare foz foztie dayes victuals and munition, and foz one dayes action, and ſo to returne home to your wonted quiet reſt, and careleſſe cuſtome; fearing no moze till a new Alarum. Foz yée deale not now with ſuch nations, which eyther foz their pouertie could not, oz foz lacke of courage durſt not, oz foz want of ſtayed mindes would not. But yée encounter with them that are riche, hardy, reſolute, and frequented with dayly victozies, which neglect no opoztunitie noz aduantage: which deſire not to be Lozds to day and loyterers to moz-row: which if they ſet in one foote, are reddy to enter in with both. But on the otherſide, we of al nations haue béene noted inuincible, if we encounter with our enimies while our ſpirits be ſharpened againſt them, while the cauſe is yet freſh in our memozie: And that we at the firſt, run vnto all great attempts with gréedy deſire, but after a while grow colde, negligent and careleſſe: That which we now willingly enterpziſe with the loſſe of our liues, within few dayes we let ſlip by a careleſſe negligence. And this repozt (no doubt) hath béene to much verified by vs in France, Nozmandie, Gaſkaine, Aquitaine, and in innumerable other places; gained in ſome time with wonderfull honoz, and loſt vpon the ſuddaine with great diſhonoz.

But farre be theſe olde careles mindes from new Engliſh hearts; and when we haue the true knowledge of God, experience of our enemies, riches, munition, and moze meanes to defend then euer befoze. Whē we know our enemies to be ſo many, ſo mighty,

tie, so rich, and so resolute: When we are so wel aduised of our former faults: when our cause is so rare, so great, and concerns, not onlie our liues and goods, our wiues and children, our honor, our Prince & our Common-weale: But most of all, when it toucheth the saluation of our soules, the inheritance of Christs kingdome, and the preseruation of all his Saintes. Which cause, neuer before this time, happened to any of our forefathers. Banish therefore from you those olde negligences, wherewith ye haue béene so long noted; and printe in your mindes new resolutions, of stedfast and perpetuall courage, such as shall neuer decay, or grow colde by the intermission of time, or change of matter.

And to the ende there may neuer bee in you any thing to hinder so duetifull and necessarie a woorke, I will set downe both the lettes and impedimentes, that be most enemies to this excellent defence: and also, the best meanes I finde to redresse the same. Which things being regarded with such care as they ought, wil so throughlie prepare and furnish vs, that though the whole world, and enemies of Christ and his Gospel, rage neuer so much against vs, we shall continuallie be able to defend our selues, & the realm, against them; yea, and (if néede so require) to offende some of them also for the better safetie of our Christian brethren dispersed abroad in the world.

The late enterprise which your enemies made against you; whereby they made a full account to haue conquered you: although the same was excéeding dangerous, by reason of their woonderfull great preparation and furniture: Such, as, I suppose, in that kinde, hath scarcely béene heard or read of, since the beginning of the worlde, against any Nation: yet,

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since God by his mightie arme, hath deliuered you from the daunger thereof; it may turne, (if ye be well aduised,) to the greatest profite that euer happened vnto England. For thereby we haue seene, what force our enimies be of, and haue learned how to prepare against them. We haue tried, that great actions must not be taken in hande with slender furnitures. That if we purpose to be foorth for one moneth, wee must prepare for twaine. That it is better to leaue great aboundance, then to lacke one peniwoorth. That if we haue all the strength and prouision that can be deuised in the world, yet to put no confidence therein, but to relie onely on the mercie, and assistance, and defence of almighty God, the Lord of hostes.

It hath also discouered vnto vs, the forces, and furnitures of our owne Realme. It hath shewed vnto vs our owne wantes. It hath stirred vp our mindes to loke to our selues. It hath made vs effectually to know the meaning of our enemies, which before wée did but mistrust, and would hardly beléeue. It hath taught vs who be her Maiesties loyall Subiectes at home, and her faithfull frendes abroad. Finally, it hath warned vs, not to vse any more our old wonted negligence, but with handes and hart, with lands and goods, before and after, and at euery present time to resist euery Forraine inuasion, and to prouide earnestly against the same.

In like manner, the generall musters, and trayning vp of men, most prudently and politikely commaunded throughout the Realm: Besides the wonderfull readinesse, that it hath brought the State into in time of néede. It hath also geuen vs a full and perfect knowledge, both of the sufficiencis of our men,

and of all their furnitures of warre. All which thinges, though they might seeme sufficient of themselues, to shew, & admonish you to prepare all that is necessarie; yet will I shew you more particularly, what things in my iudgement, are most needefull herein, and what impediments there be, that we can not so throughly defend the Realm, as we ought, and are bound in duetie to doe. Which being considered, and the impediments remoued, we may more easilie doe the same.

The first and most generall thing to bee noted herein, is, that al particular persons, which are charged by the Statute to prouide furnitures according to their estate and liuing, haue either none of these things at all, when they be commaunded to serue the Common weale, or els they haue them in such bare and simple sort, as it may seeme they doe nothing for conscience and duetie, and for the loue they beare to their Countrey, but for a bare shew, to blinde the eyes of the world, and to deceaue the lawes of the Realme. And no doubt, but the offence of these is so great, as if either in their owne conscience they know them selues able, or if it be proued by others that they haue sufficient, and yet neglect their seruice, it standeth both with Iustice and Reason, that they should enioy nothing of their owne, til the Common weale be first furnished of such things as is their parte to performe.

Moreouer, In the leuying and pressing of souldiers, as there hath alwaies beene great abuses in thē, which haue beene Captains, and had the charge therof, so is there some corruptiō vsed at this day. For the best and strongest bodies, the best trayned, and most

able to doe ſeruice, are many times ſpared, and young weakelings, without ſtrength, or ſkill, or abilitie, are appointed in their ſtead. How be it (I hope) that by reaſon of the waightineſſe of the cauſe at this time, and willingneſſe that men haue to the warres, hath made this offence not ſo generall now, as before time. And I my ſelfe haue lately ſéene whole bands, as well choſen and furniſhed, as one might wiſh.

Againe, We muſt conſider with our ſelues, that the bandes and Cornets of horſemen, and eſpecially of Launces, haue euer béene, and yet are, the moſt neceſſarie, and puiſſaunt ſtrength in warres, both to defend our ſelues, and offend our enemies. And therefore we muſt take more care in theſe dayes, to prouide great horſes, and large geldinges, then euer before. For if we haue ſtore of theſe, well furniſhed, and doe mount on them our owne valiaunt Engliſhmen: what great act dare we not attempt? what armie dare we not aſſayle? what Citie dare wee not beſiege? May, what enterpriſe thinke we not before hand obteyned? Did we not in a late ſiege againſt the Towne of Zutfen, in the low Countreyes, with the force of two or thrée hundred Horſemen, vnder the conduct of the valiant Earle of Eſſex, Generall of the Horſemen, and diuers other hardie Gentlemen, geue repulſe vnto aboue twelue hundred of the beſt Horſemen of the king of Spayne? With infinite other examples of the like. If then the number of twelue ſcore did ſo great an exploite; what will ten or twelue thouſand of thoſe, or the like Launces, doe in any neceſſary ſeruice, for the honor and defence of the Realme. And I truſt that the worthy example, which my Lords of her Maieſties Counſell, and of

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other Lords and Gentlemen, lately geeuen in mustering of so many good Horses, and men at Armes of their owne charge, will incourage the whole realme to prouide such store of horses and armours as shall throughly be able to defend the same. For let it be shewed, where there is any Ciuill realme in Christendome, that hath better meanes to bréed horses then England hath: wherein be more Parkes, Forrestes, Chases, and Commons fit for this purpose, then in all the kingdomes round about vs. And assuredly, if Noblemen and Gentlemen, which haue the greatest store of these groundes to spare, would imploy some of them to the bréede of horses; besides the vnspeakeable benefit they should bring to their Countrie, they themselues also in short time should reape as great benefite thereby, as by any other meanes they can deuise. And although these many yeares past, there hath béene no talke but of peace, peace, and securitie, yet that now, when they sée they must séeke meanes how to defend both their liuing and liues also from their enemies, they will no more neglect a matter of so great importance, but will with one whole consent prouide, that within fewe yeares by the example of Germanie and other places, al the horses of labour which are not now worth their meat, shalbe turned into able horses of seruice: which beyng done, we shall haue one of the most puissant and flourishyng kingdomes of the world. And hereby we sée how necessary a meanes this is for our defence.

Moreouer there ariseth many times a muttering or discontentment of souldiers, that though the Prince and her chiefe Officers haue prouided that

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euery one ſhould be iuſtly paide for the time he ſerueth, yet oftentimes their paye is kept from them by ſome meane Captaine or Officer. And I haue heard ſo many of them, ſo often & ſo pitifully cõplaine of the wrong that theyr yong Captains haue offered them herein, as although ſome lewd fellowes among them may abuſe theyr hearers, yet without doubt there is a great fault: and leaſt this ſhould be any impediment to a generall & faithfull defence of the Realme, we are to wiſh that there may be good meanes found to redreſſe the ſame.

In like maner all ſortes of purueyors and victualers, whyther they be for the Armie or Nauie. If they haue any loue to their Countrie, any faithfulnes to their Prince, any Charitie towards men, or any regard of their dutie and ſeruice, muſt be more carefull then heretofore, not onely, that there be ſtore of victuals diligently prouided in time, & before there be any ſcarcitie & murmuring among the ſouldiers, but that it be alſo good and holſome for their bodies; leaſt by the corruption thereof they be infected, and ſo the whole realme by their ſickenes indangered.

Alſo priuate men, which haue moſt ſtore of victuals in their houſes, and be beſt able to ſerue, and yet beyng commanded, doe either refuſe to ſerue, or by corrupting of vnder officers, withdraw thẽſelues frõ the ſeruice. Beſides that they be enemies to their Countrie, and betraie the Common-weale, they be alſo moſt iniurious to their poore neighbours, which are compelled to ſerue, and yet not ſo well able as they.

Finally, The diſſention and emulation that I haue ſeene in the Common weale, betweens priuate

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Captaines, for vaine glory; hath béene and is no smal hinderance to the defence of the Realme. For while one saith: I haue béene longer in the warres, and haue more experience then he: An other; I haue béene in more battailes and haue receiued more woundes: An other; I haue traueled furder vpon the Sea, and haue doone greater exploits: An other; I haue béene more fortunate and haue brought home more spoiles from the enemies, and yet am worser rewarded then he? What is this; but to teare in sunder the Commonweale, and to hinder euery honorable action that belongeth to the defence of the same. Whereas euery honest and true harted man to his countrie, will abandon all contentions, & will set apart all displeasures and petie grudges; especially in the time of any publike seruice; when euery mans dutie and courage should appeare. Very notable was that action of Hermias, towardes his aduersary Cretinus Magnetius, but especially towardes his natiue countrie; against which Mithridates made warre. For when Magnesius had gyuen his consent, that Hermias should be generall Captaine of the warres, and hée him selfe in the meane time would banish him selfe, for feare of factions that might arise: No (saith Hermias) I know Cretinus to be better Captaine then my selfe, and therefore I will be banished till the warres be ended. This example is worthy remembrance, howbeit Christian captaines must step one degree furder; and must not onely lay aside all displeasure for a time, and be content that their aduersarie, whom they thinke to haue better knowledge, & more experience in martiall affaires then they, shall haue gouernement and preheminence aboue them;

and they for that cause, to withdraw thēselues from the warres; but they must also be present in person, and with all their counsell, indeuour and strength, must helpe to ouerthrowe the publike enemy of the Realme, in how meane a place soeuer the Prince or her Lieftenant shall appoint them.

Last of all, the great prodigalitie and excesse of apparell, building, and dainty faire of the Nobilitie and Gentlemen of the Realme, is an exceeding hinderance to the defence of the same. For since the most parte of the lands and possessions thereof belong vnto them, and that all others doe as it were depend on them, and are led by their example, gouernment, and direction, they are specially & aboue all others, bound both in reason and conscience, to defend that which is their owne. But how should they defend their owne, when they runne hedlong into debt: when so many score, so many hundreth, yea so many thousand pounds, which they haue in a yeare to spend, will not pay for the apparell they were on their backe. How much lesse are they able to buy, good horses, good armour and good munition, and to pay their iust portion of all such things as belong to defence of their countrie? But, alas what should I complaine of this impediment, or what can auaile me to speake of so desperate an inormitie: since I my selfe haue séene so many good lawes, so many commandements, and so many proclamations set foorth by her Maiestie, yea so many threatnings pronounced by godly preachers out of the word of God, for the reformation of this excesse; and nothing regarded, nothing amended, nothing obserued: Nay all falling from better to worse, from pride to pompe, from gay colored silke, to bright

glittering gold. And were it not that I saw this to be the whole ruine of my country, & (as it were) the materiall cause why the same cannot prosper, nor be well defended, til this vice & vanitie be reformed, I would rather sit downe, and bewaile the palpable blindnes of men, then seeke to perswade them that be obstinate and wilfull in their owne opintons.

The famous Emperour Augustus, though a Heathen Prince, yet he saide, that costly apparell was the banner of pride, and the very nurse of ryot and wantonnes. But what would hee say, if he saw England in these daies, and had savoured of Christianitie? Assuredly, he would judge the same to be the hie way vnto hell, and the efficient cause of our destruction.

Outragious also is the great and sumptuous building of our time: It consumeth all the great Timber of the Realme, which should serue to make vs ships, for our walles and defence. And within a while, it will force vs, either to buylde our vessels in strange Countreyes, or els to yelde our selues for a pray vnto our enemies. Also, it beggereth the greatest number of them that take pleasure therein; and maketh them vnable to serue their Countrey. And there be many more great houses alredy, then there be men of liuing able to vphold.

I might speake also of the superfluity of meates and drinkes: and especially of the diuersitie of kinds, and such as are not nourished, nor doe grow within the Realme. The aboundance whereof, doeth not onely effeminate mens courages, and weaken their bodies, but also begger their purses, and make them by all meanes vnable to defend their Countrey.

We might take example of the Roman Monarch. The same was one hundred times greater then ours, and the Gentlemen so much greater, richer, and more honorable than ours, as Marcus Crassus affirmed, that a Senator which was not able to maintayne an armie of fiue thousand, was not worthy to be accounted rich. And yet was it ordeyned by a law, that no Senator shoulde haue at his boorde but three dishes at one meale. But with vs three and twenty is nothing, and yet one of ours is woorth three of theirs.

And generally, In al these things, we are so farre from the rule of our forefathers, nay of our owne fathers in this age of ours, (who knowing that the vnnecessarie wares of strange Countreyes, might breed infinite losse to the kingdome,) rarely vsed any other ornaments for their owne persons, then such as the Realme it selfe could make. But now we be all Heliogabalians. We delight altogether in strange fashions, in strange ornaments, strange stuffe, strange apparrel, strange diet, & in all things that be farre sette, & deere bought. If we be far from the Sea, we must haue fish: If we be neere the sea, we must haue flesh: When we haue the best, & the finest, and most diuersity of cloath and colour, & of stuffe made within the Realme, such as our forefathers could neuer haue, then most we most of all seeke for clothes of silke, of siluer, of golde: From Spayne, from Italie, from Africa, from Asia, from Calecut, from China, & from the end of the world. When we haue the best meat of our owne, that can possibly bee deuised, then must we send into Flaunders, into France, and into farre Countreyes, to feede our vnsatiable bellies. O the

miserable bondage that our Nation hath so willinglie submitted their mindes vnto.

Wherefore, since ye haue now seene all the causes of this warre, and cruel attempts moued against vs, and by how many wayes wee are hindered from a perfect, and resolute defence of the Realme: and by this means also, are taught how to redresse the same. I would (if it were the will and pleasure of God) that for your sakes I had the tongue of Hortensius, and the penne of Cicero: That I had the voyce of men and Angels, to stirre vp your dul spirites to remember what the Lorde in his mercie hath wrought for you, more than for any other Nation. How he hath committed to your custodie, the precious Iewell of his word, and the perfect administration of his Sacraments. How hee hath hetherto defended these things, by the excellencie of his owne power and goodnesse. And hauing now compassed you with enemies on euery side, maketh triall of you, whether you will faint in your mindes, or defende with courage, those excellent benefites. Whether yee haue stedfast faith to stand to the trueth, or do mistrust the assistaunce of his mightie strength: Whether the multitude of your enemies, shal make you misdoubt his wonted mercies, or that you haue a ful hope, and stedfast beleefe, that hee will performe his promises: Whether yee haue more care to spare your goods, your money, your rents and reuenewes, then to saue your wiues, your children, your Prince and Countrey, and your owne liues from destruction: Whether you more esteeme daintie fare, costly apparrell, gorgeous buildings, and other vaine delights of this world, than the losse of so happie a kingdome, of so

excellent a Prince, of so sincere a Religion, and of so pure a Gospel, preached, and committed vnto our custodie, by Christ himselfe, our Sauiour and Redeemer.

And now, euen now, is the time, that shal try who is faithfull vnto God, obedient to his Prince, and naturall to his Countrey. Now, euen now, will God proue and tempt you, as he did the children of Israel, at the redde Sea, and in the Wildernesse. Now, euen now, are you either to cast the Nations out of the lande of Canaan, or your selues to be cast out of the kingdome of England. Now, euen now, is the Axe layde to the roote, that if ye bring not forth good fruite, you shal surely be ouerthrowen.

Say not with your selues, Lo, wee haue chased away our enemies, and they are afraide of vs. They flie hether and thether, and are at their wits end. For when the children of Israel called vnto God for mercie, with repentance of their sinnes, he subiected the Philistians, and other Nations vnto them. But when they forsoke the Lord, and put not their whole trust in him, they became seruants vnto the Philistians. So was it with you in times past, when your forefathers submitted themselues to the yoake of euery inuasion: Namely, of the Romanes, Saxons, Danes, and Normans. And so was it of late dayes, when for the multitude of your sinnes, the Lorde tooke away his Gospell from you, and submitted not onely your bodies, but your consciences also, to that Romane Antichrist. And yet when you turned to the Lord, with inwarde sighes, with sorrowfull mournings, and with repentance of heart, hee tooke compassion vpon you againe, and sent you a

mighty deliuerer: vnder whom you haue liued these thirtie yeares, in the greatest happinesse and securitie of any Nation in the worlde.

And neither are they so chased from you, that you are to expect them no more. For though the Lord hath done this time very great thinges for you; and hath couered them with shame and dishonour that sought your life: Though the Dragon be driuen into his den, yet is his sting and poison still in force: Though they be chased and repelled for a time, yet their malice and furie abideth: Though the Lord now defeated their purpose, yet their deuise and practise continueth: Though some of their ships and men be sunke in the Sea, yet the sinewes of their Common-welth remaine. Neither will they euer come to any peace and attonement with you, till yée haue plucked those sinewes in sunder.

Arme your selues therefore againe and againe ye Lords and Gentlemen, yée principall Captaines, Citizens and Wealthy subiects; yée that haue shewed your selues so couragious and forward, in these late enterprises. Cleanse your armours, make reddy your weapons, renue your furnitures, redouble your prouisions, slacke no opportunities, looke for a spéedy returne of your enimies; Foresée the dangers, prouide all necessaries. Looke to the amending and new building of ships. Make them strong, light, and nimble for the battaile. And yée that be Honorable, rich, and of the greatest power, folow the good example of Sir W. Raule, that of his owne charges builded two such ships the last yeare, as perhaps might haue saued all England in one day. Worthy of great prayse also was maister Outrich, and Iobson of Hull, and who

soeuer builded the Marchant Royall, by the happie successes of whose ships, their names shall neuer bée forgotten. O that Englishmen were so sharpened at this day against the enemies of God and her Maiestie, as were the Romanes against the Carthagians? O that they would ioyne their purses and harts together, as did the wealthy menne of that Commonweale in any daunger of the same. For in the first Punick warre, when the Romans, by the vnskilfulnes of their Pilotes and Mariners, had lost and broken at one instant vpon the flats of Sicillia, the number of 920 ships: and hauing emptied all their common treasurie by reason of the long warre, were not able of their publike purse to build any more. It was agréed by common assent, that the Citizens should ioyne their purses together to the building of a newe Fléete: some to make one ship, & some another, according to the substance of euery person, & so to arme, set forth & maintaine the same; to the end that ỹ priuate charge of the Citizens, should supply the lacke of the Common-wealth. And so were there spéedily made, rigged, & set to the Sea in very short space 200 sayle (of fiue men to an oare) for the warre. And at an other time, vppon the losse of 400 sayle vppon the like accident, they builded, furnished, and set forth to the Sea 120 ships in foure score and ten daies after the timber was felled. And yet were not all the Countries whiche the Romans had then in possession any bigger then the kingdome of Englãd. But the miserablenes of the rich, was much lesse: and the diligéce of the subiects, zeale to their countrie, and regard of their owne honor, was without all comparison greater. Hereby also we sée, that euery countrie hath not

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at all times, layd the whole charge of defence vpon the Prince alone: but in time of necessitie, and when the common treasure would not suffice, euery one hath imparted the charge, according to the compasse of his wealth and liuing. This being considered, I hope euery person of abilitie will know what his dutie is to performe in this busines.

In like maner, ye that be Souldiers, and meane Captaines, prepare your selues to all obedience, whē you be called to the defence of your Countrie. Cast from you all impediments that may hinder so good and loyall an action. Braue not your selues in golde, in silke and siluer. For that is no way to outface your enemies, but to disgrace your selues: seeing they be brauer, they be richer, they be more costly apparelled then you. But be yée rather inticed by the glittering shewe of their gorgeous clothes, to pull downe their proude pecocks feathers. It is neither for your reputation, nor profit, nor good name, so to be decked. Nay, to be clothed in gold and the finest silkes, breedeth a suspition of some iniustice towardes the poore Souldiers, though yée haue some good intertainment in the warres, vnlesse you haue landes and liuing of your owne to maintaine the same, or haue obtained such things by the spoile of your enemies.

Generally, all yée good men of the Realme, and well willing subiects, in whose courage & assistance, standeth a great part of our defence, prepare your selues vnto all seruice and loyaltie, be strong & hardie. Comfort your selues in the iustice of your cause. Conuert your ploughes into speares, and your sithes into swordes. Turne your boules into bowes, and al your pastimes into musket shot. Abandon all your

vaine delights, and idle games. Imitate the immortall renowne of your English Ancestors. If euer yée desired fame, or honor, or glory to your Nation, now is the time, that by your prowes, yée may double and redouble the same. Now is the time, that eyther by shamefull cowardice, you shall bring your selues into captiuitie, or by stoute and couragious mindes obtaine a noble victory.

Consider with your selues the hard attempts, that other nations in times past, haue taken in hande for the loue of their countrie. The wonderfull magnanimitie and resolution of Mutius Scæuola a yong gentleman of Rome, deliuered the citie from siege, & caused a firme peace betwéene Porcena and the Romans. For this Gentleman passed ouer the riuer of Tyber, with great courage and with an inuincible minde, through the whole host of Porcena till he was entered the kings Pauillion: where he finding him with great companie about him, pressed in and slue the Secretarie in stéed of the king. But when he perceiued, that it was not Porcena but the Secretarie that he had slaine, he was sorie in his hart, and in token thereof, burned his right hand in the fire, and told Porcena that though it were his chance to misse of his purpose, yet there were 300 Gentlemen more in the Citie, that had vowed to perfourme that action. Whereupon Porcena séeing so great resolution that the Romans had to defend their countrie, forthwith leuied the siege and made peace with them.

And notable was the story of the widow Iudith, which ventured to saue her citie, with so vnspeakeable danger of her life. For shée séeing no other way to allwage the furie of Holifernes, but by the smoth

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words and simulation of a woman, presented her selfe before him in his chamber, and promised him faire, till she had lulled him a sleepe with drinke, and striken of his head with a sword.

What shall I speake of Curtius, that noble Roman, and Ancurus, the kings sonne of Phrygia? Either of which, seeing in their Countrey a daungerous breach, or cliffe in the earth, which they were perswaded, would not be closed vp againe, till the best thing in the Citie, (which they tooke to bee a man) were throwen into it, willingly threwe themselues into the same for the safetie of the people. But forraine examples are innumerable, and not so well knowen to all as be our owne. And I woulde that we did cheerfully follow the noble and worthie actes of our owne Progenitors, in sundrie warres and battailes, fought for the defence of this kingdome, and for the perpetual honor and renowne of themselues. Whose cause (neuertheless) beeing nothing comparable vnto ours, yet they spared neither the money in their purse, nor the blond in their bodies, to honour and defend their Countrey.

How often did the auncient Brittons resist the landing, and inuasion of the Romanes, though wee were then deuided into many kingdomes; destitute altogether of armour and munition; and without knowledge of warlike discipline. Yet, how often were they repulsed? and what losses sustayned they before they might attayne their purpose.

What enterprises did famous king Arthur attempt, both at home against the Saxons, and abroade with other Nations? What Cities and people did hee conquere? What battailes fought hee? What

victories obteyned he? Whereby he was reputed of all writers, for one of the nine Woorthies of the world.

What say we to the battaile of Cressy, when noble king Edward the third, hauing not the eight part so many as had the French king; yet hee vanquished him, and in a manner, all the chiualrie of Fraunce.

Also, The battaile of Poyters shall neuer be forgotten: where but an handfull of Englishmen, ouerthrew all the force of Fraunce: For none that regarded either honor or credite, was absent from that field; seeing the French king him self was there present: Who being taken prisoner, was carried Captiue into England.

But how valiantly and prudently did that King behaue himselfe, at the battaile on the Sea, beefore Sluse, when the French, hauing three hundred ships, and we but two hundred, and they foure men to one of vs, and al expert Souldiers and Mariners, yet the king assayled them with such inuincible courage, as he vtterly ouerthrew them.

Also, The noble victorie of king Henrie the fift, at the battaile of Agincourt, hath deserued euerlasting memorie. When seuen thousand Englishmen, and those wearied, and weakened with long trauell, sickneese, and scarcitie of victuals, vanquished the huge armie of the French Nation.

Many times also haue we sought honor in Spayn, and defended that Countrey from vsurpers. Did not Prince Edward, by vanquishing of king Henrie, and those Spaniards, and French that toke his part, settle Peter in his right againe? But this hath been euer a blessed gift of God, and a peculiar right of the

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kings of England, as it were vnited to the Crowne, to execute the Iustice of God against Vsurpers, and to relæue the Princes their neighbors oppressed. Wherein her Maiestie hath mightelie, and marueylouslie declared her selfe, aboue all other her Princelie predecessors, to descend of the royall seede of courage and magnanimitie; and to be the right Quéene of England, sent from aboue, to nurse and protect the true Christian Common weale.

Againe, Did not her Maiesties most Royall Father, send the Lord Darcie into Spayne, to aide king Philips great vncle, the king of Arragon, against the Moores that troobled him? Did he not also within a while after, sende thether the Marques Dorset, with an armie of tenne thousand, to assist the said king to conquere the kingdome of Nauarre? And did he not many other times, ayde Charles the fift, father vnto this Philip, against the French, and al other his enemies? Yea, and did not the Englishmen, in the time of Quéene Marie, assist king Philip himselfe, with an armie, to ouerthrow the French at Saint Quintins, although we receiued thereby the greatest losse that happened vnto England these hundred yeres? And haue we not euer béene as carefull of that house of Burgoyne, as of our owne selues? But for which of all these good turnes, doe the Spaniardes now so deadly hate vs?

Also, The worthie examples of great manhode, and courage, that haue béene shewed by our forefathers in times past, & in our dayes by vs, in the kingdome of Scotland, are infinite, and so fresh in memorie, as they néede not here to be recited.

Wherefore, we haue in euery age assayed & tryed

what courage Englishmen haue bene of against other Nations, and how they haue preuayled agaynst them. Some doings also we haue had with them of late; neither doe wee finde them of any more force then in former time; nor yet their successe better against vs then before. Where haue we mette them with halfe the number, but wee haue ouermatched them? Neither will they abide the sight of vs, vnlesse they farre excede in multitude. Testimonies hereof are many, and of late, and notable. What did the great Armie of the king of Spayne at the siege of Berke, when it was onely bruited that the Earle of Leycester, her Maiesties Lieftenant generall, with those fewe Forces which he had of English Souldiers, came to releeue the Towne? Did not the same armie forthwith retyre from the Towne? Neither durst they come to leuie the siege which wee made against Dusborow, till that Towne, and the great Skonce of Zutfen were both won. Neither coulde they euer haue won those thinges agayne from vs, had not treason more preuayled, then force and valiaunt courage. How many strong Cities & Castles also, did the young English Captains and Souldiers conquere lately at the Indies? How valiantlie did they behaue themselues, vnder fortunate Sir Frances Drake, at S. Domingo, Carthagiena, Cales, and in many other places? Where the English were in number fewe, and the enemies infinite. Neither shal anye age euer wipe away the honor of those actes from the fame of English men; Neither hath the like acte bene euer heard, or read of, in any age before. These and such like thinges, may mightely encourage our minds, that what soeuer force our ene-

mies bring against vs, God is on our side, and wee shall not feare what they can doe against vs.

Haue we not of late beaten, and chased away their great Mountaines of the Sea, fraghted with men, munition, and ordinance of war innumerable? Haue we not taken and slaine many of them, & driuen them home with shame enough? and haue so penned in the rest, as they durst not come forth to assayle vs?

Immitate therefore the excellent vertues of your forefathers, if you will be partakers of their famous victories. Take example by these late actions how to withstand the force of your enemies. Though they be rich, prowd, and cruell, yet God hath giuen you meanes to humble & abase them. They haue neither Iustice, nor religion, nor charity, nor conscience, nor yet good cause on their side. If they had bin iuste, they would not haue pretended peace, and yet sweare our destruction. If they had Religion and Charitie, they would haue sought by godly and religious meanes, to saue our soules, and reconcile vs vnto them; and not so banne and curse vs to the bottomlesse pit of Hell. Neither is their cause good. For then would they not haue sought by treasons and treacheries, but by Honorable & Princely means to ouerthrow vs: Wherefore hauing none of all these with them, I trust, that neyther haue they God on their side. So then, they for the grædines of a kingdome, for dispite they beare to our Religion, for vaineglory, pride, and presumption, for maintenance of the Popes kingdome: against God, against his word and truth, against our blessed Quéene, against all reason, conscience and humanitie; doe offer all this violence vnto vs. And we, on the other side, in defence of our selues, our native

countrie,

countrie, our annointed Prince, our holy Religion, our owne Iesus Christ, his holy word and Sacraments, against very Antichrist, and all the pillers of his Church, and against those that haue cursed and indighted the kingdome, doe withstand the iniurie done vnto vs.

And we that haue done so valiãtly at other times, when the quarrell was but for money, or other small matters, is it possible but we should be much more forward now in so great and weighty causes? When had euer England so iust a cause to fight as now? When did we euer more infinitely fæle the mercies of God then now? When had we euer a more louing Prince to her subiects then now? When was euer any subiects more obediẽt to their Prince then now? When were there euer so many lustie and gallant Gentlemen to defend the Realme as now? When were wé at any time better acquainted with the sleights & cunning of our enimies then now? When had we euer more skill in Martiall actions and trainings then now? Finally, when had euer our enimies more vniust cause to deale against vs then now, and we more lawfull cause to defend our selues then now? And therefore when shoulde wé euer haue greater hope of victory then now?

If euer therefore yée bare any affection to your countrie; If euer any loue to Religion; If euer any obedience vnto a good & naturall Prince; If euer you would venter your liues for your Fathers and Mothers, your wiues and children, or beste deseruing frænds; If you haue any comfort in the promisses of Christ Iesus; If you haue any hope to receaue saluation by his merites; and as yée will answere before

God

God at the comming of his Sonne, now shewe your selues like men courageous and forward, prompt, & willing to do all the partes of Christian Souldiers.

Let now no more careless and negligent mindes possesse your bodies, let no more a few daies securitie make you forgetfull of so continuall duties. Let neither the grædy desire of money, nor the lewde consuming of riches, nor the wanton excesse of apparell, nor the superfluitie of meates and drinkes, nor the costly buildings and curious trimming of houses, be any hinderance to so honorable actions. Learne by those things that I haue here declared, what wantes there are in the realm that hinder the resolute defēce of the same. Remember the remedies, supplie the lackes, remoue the impediments. Beginne betimes to traine vp your youth, to amend & build your ships, to make plenty of shot and munition, to haue store of victuals at all times reddy, to brēde and prouide good horses: that al things, and in all the realme, may be reddy vpon the sudden, and when any nēede shall require. But especially put from you all priuate factions and diuisions. Set apart all quarels & debates among your selues. Yēld more to the safegard of your countrie and religion, then to the obedience of your owne affections. Contende who shall bē most forward and valiant, but enuie not your equals if they attaine to more honor.

By this resolution, if all the world fret and rage neuer so much against you, the Lord will fight for you. He will giue the victorie, and yē shall but looke on. He will put a feare into their hartes, and they shall flie when no man followeth them. An hundreth shall chase away a thousand: and a thousand, ten thou-

land. Ye shall robbe the Egyptians of their Iuels; and their owne weapons shall be turned against them. The glory of the kingdome shall remaine as the Sunne in the sight of the Lord: And as the Mone in the night season, so shall our Elizabeth giue light vnto her people. Her foode shall be of the tree of lyfe, that her age may neuer decay. All the blessings of the Lord shal plentifully be poured vpon her, and by her shall be giuen vnto you. The right administration of Gods word and Sacraments, shall be with you for euer: Neither shall the power of Antichrist be able to wrest them from you. There shall be no decay, no leading into captiuitie, nor complayning in your streetes. Ye shall be blessed in the cittie and in the feeld, at home and abroad: in your barnes and in your houses: and in all your actions and enterprises. Ye shall be feared, loued, and honored of all nations. They which now hate you for your religion, shall then perceyue that the Arke of the Lord is with you: and that it is in vaine to striue with the Lord, and against you. They shall haue remorse in their conscience: and when they haue well considered the cause, and doe perceiue, that neyther by the greatnesse of their power, nor by the helpe of their riches, nor the assistance of their holy Father of Rome, nor of any other petie God, which they haue made to themselues, they can fulfill their malice against you, but that God doth still defend you, they will be glad to forget all that is past, & will reioyne themselues with you in amitie. Yea, and when they shal see your godly life ioyned with so excellent gouernment of the Realme; It will make them draw more and more from the Romane, to the right and true Religion.

But

But if yée shall still continue in your old wonted negligence, wherewith you haue euer béene infected: If you shal stil complaine of fortune, & say: If we had come a litle soner, or tarried a litle longer, or had not wanted a litle of this, or had to much of that; thus & thus had it happened vnto vs; when all the fault is in your selues: If you shal thinke that time will worke wonders, though you your selues follow your owne pleasures: If you wil not prouide resistãce before the enimies be at your gates: If you séeke not to take from them the strength & sinewes of their Commonweale; before they haue eaten you out of your owne houses: Finally, if you mend not all faults, wherein the worlde hath euer noted you: That is to say, To haue hereafter as good a forewit, as ye haue béene accoũted heretofore to haue an after wit. To haue lesse liking to costly apparell, & all toies and vanities, then to the profite of your countrie, then to the care of religion, then to godlinesse, yea then to the safety & preseruatiõ of your owne soules; God wil vtterly leaue & forsake you, though you were his owne dwelling place & inheritance: he will take from you his truth and testimonies: he will depriue you of all those precious Iuels; for which, & whose sakes, he hath so long preserued you. He wil make you a pray vnto al your enimies, and you shall become a scorne and derision vnto all nations. Yea, he wil bring vpon you, all the plagues that he did vpon the children of Israell.

Amend therfore your faults, be diligent, faithfull & resolute, with all your power to defend her Maiestie, the kingdome and the true Religion: And the Lord for his Sonnes sake, will be gratious and mercifull vnto you.

FINIS.

His Prayers to this purpose, pro-
nounced in her Maiesties Chap-
pell, and elsewhere.

The first.

O *Lorde God, heauenly Fa-*ther, the Lord of Hostes, without whose prouidence nothing proceedeth, and without whose mercie, nothing is saued. In whose power lieth the harts of Princes, and ende of all their actions: Haue mercie vpon thine afflicted Church; and especiallie regard thy seruaunt ELIZABETH our most excellent Queene: To whom thy dispersed flocke doe flie, in the anguish of their soule, and in the zeale of thy trueth. Beholde how the Princes of the Nations doe bande themselues against her, because shee laboureth to purge thy Sanctuary, and that thy holy Church may liue in security. Consider (O Lord) how long thy seruant hath laboured to them for peace; but how proudly they prepare themselues vnto battaile. Arise therefore, maintaine thine own cause, and iudge thou betweene her, and her enemies. She seeketh not her owne honor, but thine; nor the Dominions of others, but a iust defence of her selfe; Nor the sheding of Christian bloud, but the sauing of poore afflicted soules. Come downe therefore, come downe, and deliuer thy people by her. To vanquish is all one with thee, by fewe, or by many; by want, or by wealth; by weakenesse, or by strength: O possesse the hartes of our enemies

with

with a feare of thy ſeruants. The cauſe is thine, the enemies thine, the afflicted thine, the honor, victory and triumph, ſhalbe thine. Conſider (Lord) the end of our enterpriſes, be preſent with vs in our armies, terrifie the hartes of our enemies, and make a ioyfull peace for thy Chriſtians. And now, ſince in this extreame neceſsitie, thou haſt put into the hart of thy Seruant DEBORA, to prouide ſtrength to withſtand the pride of *Cicera* and his adherents. Bleſſe thou all her forces by Sea and Land. Graunt all her people one hart, one minde, & one ſtrength, to defend her Perſon, her kingdome, and thy true Religion. Geue vnto all her Counſel and Captens; wiſdome, warineſſe, and courage, that they may ſpeedely preuent the deuices, and valiantly withſtand the forces of all our enemies: that the fame of thy Goſpell may be ſpread vnto the ende of the world. We craue this in thy mercie, O heauenly father, for the precious death of thy deare Sonne, Ieſus Chriſt. Amen.

The Second.

Heauenlie Father, we moſt humblie beſeech thee, with thy mercifull eyes, looke downe from heauen vpon thy Church of England. And eſpecily regard thy ſeruãt ELIZABETH the Defender of thy true faith, and Protector of thy holy woord. And here we proſtrate our ſelues before the Throne of thy mercie, moſt truely confeſsing in our hearts, that if thou ſhouldeſt deale with vs ac-

according to our ſinnes, wee deſerue nothing but ſhame, confuſion, and vtter deſolation. But when we remẽber the multitude of thy mercies in Chriſt Ieſus, We, in the humbleneſſe of minde, and zeale of thy trueth, with one heart, and one mouth, in this our diſtreſſe, doe call for helpe from thy holy Habitation. Now is the time (O Lord) now is the time, that by a glorious victorie in thine own cauſe thy Sonne Chriſt Ieſus, and his holy word, ſhall bee magnified in all the world. For lo, thine enemies haue ſworne to lay waſte thy Sanctuary: and that thy ſeruant ELIZABETH, her people and kingdome, ſhalbe rooted out, and no more remembred vpon the earth. And now that we haue long & earneſtly ſought vnto them for peace, they are moſt proudly come foorth by land and ſea againſt vs. In ſuch wiſe, that if thy mightie prouidence had not foreſeene their diſſembled malice, we had ſuddenly periſhed, and come to a fearfull ende. Wherefore, make fruſtrate their deuiſes, and fight thou with Iſrael, againſt all the hoſte of the Aſſyrians. Stretch out the Arme of MOSES, that thy Chriſtian Souldiers may valiantly fight for their Prince, their Countrey, and thy true Religion. Let the ſame weapons which they haue prepared againſt vs, be turned into their owne boſome. Deſtroy their Armies, confoũd their forces, terrifie their Captaines. Scatter, breake and ſinke into the ſea, their huge and ſtrong Veſſels. And, as it was with Pharao in the redde Sea, ſo let it be with them that ſeeke the death of thy ſeruants. We truſt not in the multitude of Horſemen: nor in the power of our owne arme: but in the iuſtice of our cauſe, and in the helpe, mercy, and aſsiſtance of.

thy

thy heauenly power. O let thy holy Angell defend vs. Put a feare into their harts, that they flying before vs, may be vanquiſhed, and confeſſe, that it is thy power, and thy right hand, that hath preuayled againſt them. And ſo they being ſorie for their ſinnes, and confeſsing their error, may flie from Antichriſt, vnto the true Shepheard Ieſus Chriſt. For whoſe ſake, O heauenly Father, bow downe thine eare to this our humble deſire: And wee that be thy people, and ſheepe of thy paſture, ſhall euermore geue thankes to thee the father of mercie. Which liueſt and reigneſt with the ſonne, and the holy ghoſt euer one God, worlde without ende.

Amen.

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